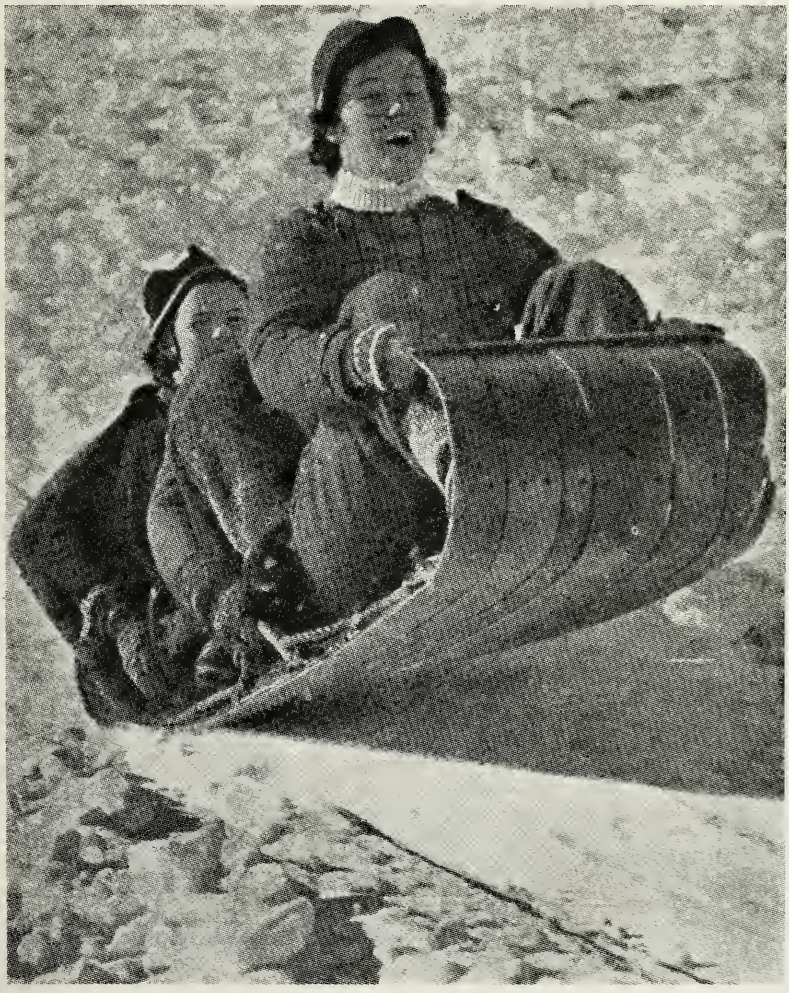
Millennial Star



POETRY

GOD'S-ACRE.

I like that ancient Saxon phrase, which calls
The burial-ground God's Acre! It is just;
It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust.

God's-Acre! Yes, that blessed name imparts
Comfort to those who in the grave have sown
The seed that they had garnered in their hearts,
Their bread of life, alas! no more their own.

Into its furrows shall we all be cast,
In the sure faith that we shall rise again
At the great harvest, when the archangel's blast
Shall winnow, like a fan, the chaff and grain.

Then shall the good stand in immortal bloom
In the fair gardens of that second birth,
And each bright blossom mingle its perfume
With that of flowers which never bloomed on earth.

With thy rude ploughshare, Death, turn up the sod,
And spread the furrow for the seed we sow;
This is the field and Acre of our God,
This is the place where human harvests grow!

—Henry Wadsworth Longfellow

THOUGHT FOR THE WEEK:

"Easy Street" is smooth to walk upon, but it is a blind alley.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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JAMES P. HILL
Editor—Publisher

149 Nightingale Lane, London, S.W.12 Telephone BATtersea 451

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven.
—Doctrine and Covenants 38: 11.

★

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★

THIS WEEK'S COVER

WITH the appearance of snow, out come the toboggans, and the earth, covered in its soft, white mantle, becomes, for just a little while, a playground of fun. Up and down the hills, riding the bumps, not minding a tumble, folks ride laughing and gay.

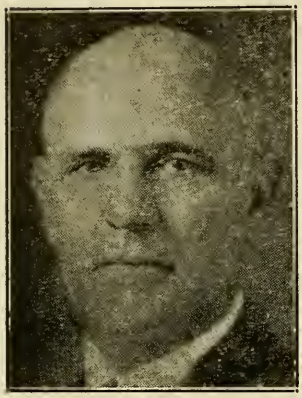
Perhaps if we could learn to ride the bumps of this hard earth, sometimes minus the carpet, and taking a tumble with a smile, we would make our lives a lot easier. If it were not for resistence there would be little progression.

Home And Country

CHURCH AND STATE DEPEND ON FAMILIES

By Elder Stephen L Richards
Of the Council of the Twelve

ADDRESS DELIVERED DURING THE 112TH SEMI-ANNUAL CONFERENCE OF THE CHURCH, OCTOBER, 1941.



Stephen L Richards

I AM convinced that we cannot afford to be so distracted by the exigencies which these perilous times have put upon us as to forget the fundamental institutions, principles and virtues upon which our national life and civilization are founded. It is upon one of these fundamental institutions of society that I wish to speak today—the Home. I am painfully aware of the fact that I can scarcely hope to add a single new thought to this old subject. I am hopeful, however, that I may be able to refresh your own thinking a little about this all-important institution.

The government initiated in and growing out of the home was the first known form of human government. The head of the family came to be the chieftain of the tribe or clan and his lineal descendants were accorded the inherited right of sovereignty. The patriarchs were not only prophets, they were law-givers and their peoples were submissive to their will. In this respect earthly government came to be prototypes of divine government, for the very genius of divine government is fatherhood and a recognition of the family relationship. God, the Creator, is the Father, the Proprietor, and the Ruler; men, the children, bound by the ties of filial obligation, are the subjects of government—amenable in all respects to the will and dictates of the Father.

Then, too, throughout the history of civilization, blood ties and race have been the strongest cohesive factors in the grouping of society. Many of the greatest nations have been but enlarged families with blood strains of remarkable purity.

The home has ever been the centre of economic interest. It has undoubtedly produced a greater part of the wealth of the world, and it has also spent it.

It is the primary educational institution. Important as schools have been, they have never occupied a position more than complementary to the home, which is the nursery not only of all human beings but of all virtue.

Governments which have attained high place in the world's history and affairs have, I think, without exception, been those which have given due recognition to the home as a fundamental institution of society. They have enacted laws for its

protection and advancement, and crimes against the home and its sanctity have been regarded as among the most heinous offences.

"HOME IS MY CASTLE"

In this connection I recall the statement of an eminent man who, at one time, speaking in the British House of Parliament against the imposition of a tax on the homes of the poor, said, in substance, "My home may be a poor and a rude one; the roof may leak; the wind may enter; the rain may enter; but the King of England with all his army cannot enter. My home is my castle, sacred and inviolate to me and my family." Such a conception of home has lain at the very foundation of English and American law and government and that conception is in no small way responsible for the right and liberties which we now enjoy.

What is its prospect in this dramatic evolution of persons, things and institutions which is now in process? I would not venture a sure prediction, but I do agree with Dr. Henry Van Dyke who said that "if old-fashioned family life vanishes, nothing can take its place."

What was an old-fashioned home, or rather I should say, what is it, because I am thankful to note that there are still some such homes left. You know what it is. You know that it is not just a house, however grand and imposing the house may be and however embellished it may be with costly furniture, rich hangings and floor coverings woven of the toil of far-off Persia. You know that it is not a mansion wherein resides a man and a woman, fretting under the bonds of a marriage contract, a poodle dog and a retinue of servants whose chief function it is to see that the three chief occupants of the house—the man, the wife and the dog—enjoy equality of right and privilege. And you know that such an old-fashioned home is not ordinarily located among the costly residences of the rich. You know that it is usually to be found among the modest and humble, but not among the poor of the land, for they are not truly poor who maintain a real home. You know that in an old-fashioned home you will find a large family of happy boys and girls, for whom father and mother willingly, patiently and lovingly devote lives of toil and service; not for ostentation and pride and the gratification of selfish desires, but to fulfil high conceptions of duty and the laws of God. Are such homes happy?

The cry of the world is for men and women. I know of no place where they can be found except in the homes of the people. The homes which produce real men and women must be presided over and maintained by men of strength and courage, of virtue and of vision, and by women of tenderness, unselfishness and infinite patience and love—endowments of God for the motherhood of the race. Good living is the first requirement of every parent. God pity the unfortunate parent who comes to the realization, as some day all must surely do, that the sins of the child are chiefly attributable to his or her own bad example or neglect.

Criminologists tell us that most of our delinquencies origin-

ate in bad or neglected homes. Economists say that the training of the home is largely responsible for the thrift, industry, and prosperity of the nation. Doctors advise us that the health of the people depends on its care and teachings, and the Eugenist assures us that the whole trend of human happiness, intelligence, goodness and endurance depends on it.

To the members of our Church the home has an enlarged significance that is subordinate to nothing else in life, for it constitutes not only the source of our greatest happiness here in this life, but also the foundation of our exaltation and glory in the life to come. After all, it is essentially a religious institution. It has its origin in religious ceremony. It is the fulfilment of divine command. Its government is of a religious nature, and the finest of its products are spiritual.

So it is here in the humble and yet exalted institution of the home that I find the greatest opportunity and mission for men and women. I am sorry to say, however, that the record does not in all cases disclose a very creditable response to this big opportunity and obligation. Modern education has not always produced good home makers.

Our Church calls to its members and to all people to maintain the integrity, the purity and the high purposes of this sacred institution. I trust that no one will ever so yield to the insidious appeals of selfishness, vanity, and the world, as to be swerved from so doing.

To warn of a great danger I must speak of it more specifically. I do so most reverently. If it shall please the Lord to send to your home a goodly number of children, I hope, I pray, you will not deny them entrance. If you should, it would cause you infinite sorrow and remorse. One has said that he could wish his worst enemy no more hell than this, that in the life to come someone might approach him and say, "I might have come down into the land of ——— and done good beyond computation, but if I came at all I had to come through your home and you were not man enough or woman enough to receive me. You broke down the frail footway on which I must cross and then you thought you had done a clever thing."

FOR ALL ETERNITY

I said that for our Church the home had a great religious significance. We believe that the marriage compact is not for life only or "until death doth part," but for all eternity; that when the covenant is entered into in the proper manner and place and sealed by the power of the Holy Priesthood, which is the delegated authority of God to man, it becomes an everlasting union, an eternal institution into which there shall enter all children born in such wedlock, and that the ties of kinship so created are eternal ties recognized in heaven as on earth. Our heaven is little more than a projection of the sacred institutions of our homes into eternity.

The spirits of men, which are the literal children of the Father, are by Him permitted to take on mortality through a home, it being the chief purpose of the administrators of the

(Continued on page 61)

Welsh Press Praises Mormons

IN a Welsh publication "Y Goleaud," meaning "The Light," printed in Llanberis, Caernarvon, North Wales, in two recent issues appear articles relating to the "Contributions of Wales to Utah" and the beliefs and practices of the Mormon people. The paper, published monthly, is the organ of the Calvinestic Methodists Church in Wales, the writer being the Rev. J. Pritchard, who spent a short time in Salt Lake City, the guest of Wendell J. Ashton and John James, in 1937.

The trio have since carried on a correspondence and exchanged thoughts regarding various subjects relating to Utah and its early history, and conditions, industrially and otherwise, as they exist in Wales since the beginning of the present war. The Rev. Pritchard says the only thing he remembers as a boy about the "Mormons" was that every male member of the Church was supposed to have three or four wives. This was not true then nor at any time in the history of the Church. A very small percentage of the Church members practiced polygamy. Along with a friend a short while ago he was privileged to visit Salt Lake City, and "we were amazed at what we saw. We found the cleanest and most up-to-date city in America."

Here follows a description of the city's wide streets, the shady trees, the Temple block and a word picture of the Tabernacle, interior and exterior, the great organ and noon recital; the Assembly Hall, and Bureau of Information. He tells of the years it took to build the Temple, and the hauling of rock from near-by canyons by ox team. Outside settlements are named and described and the ability of President Brigham Young as a colonizer and organizer lauded and praised. The system of co-operative stores in various parts of the then territory is gone into at some length, telling of its many benefits to the people as a whole.

The religious phase of the Mormon question is then described by Rev. Pritchard, who declares that in his opinion the Mormon religion is as orthodox as any of the other Christian beliefs. "Like other Christian denominations they believe in the Trinity—the Father, Son, and Holy Ghost." They also believe in Salvation for the Dead, and do quite a lot of work along those lines in their Temples. Joseph Smith's first vision is described, quoting from Church history of that event. "The Church claims that Joseph Smith was given authority to establish the true Church on earth, with all the gifts and blessings that characterized the Church established by Christ whilst on earth." Baptism and the laying on of hands for the bestowal of the Holy Ghost, as believed and practised by the Mormons, is treated with the utmost fairness by the writer.

"The conclusion come to by myself and friend," says Rev. Pritchard, "is that there must be something about these Mormons not possessed by any other religious sect we know of."

Many prominent Welshmen of early days in Utah are mentioned, such as Captain Dan Jones, "father of the Welsh

(Continued on page 64)

For The Young Folk

Do you wish for a kindness? Be kind.
Do you wish for a truth? Be true.
What you give of yourself you find,
Your world is a mirror of you.

TWIN BROTHERS

FOR two weeks now we have been reading about Abraham and his wife. Sarah died at the age of 127 years, leaving behind her husband, a very old man, and her son Isaac, who was quite grown up by now. Abraham grieved very much for his wife, and Isaac missed his mother, too, so Father Abraham thought he would comfort his son by finding him a wife. Abraham had travelled so much that at the time of our story he was living in a foreign land. He did not wish Isaac to marry a foreign wife, though, and sent a servant to his native land to choose a suitable companion for his son. The servant returned with a girl called Rebeckah, whom Isaac loved very much, so they were married. Soon afterwards Abraham died, and was buried beside his wife Sarah.

Isaac and Rebeckah had twin sons. The first to be born was named Esau. He had a red hairy skin, and grew up to become a clever hunter. The other son had a fair, smooth skin. His parents named him Jacob, and he grew up to be a rather quiet man, and lived in a tent. Isaac loved Esau best, because of the delicious venison which he hunted, and cooked into savoury dishes, but Rebeckah loved Jacob.

One day Esau came home, feeling tired and faint after a hard day's hunting, and asked Jacob for food. Jacob fed his brother, but not until Esau promised to give him the birthright which was always bestowed upon the eldest son in those days.

When Isaac was very old, and almost blind, he felt that he would soon die, so he called to him his eldest son, Esau, asking him to go into the woods to hunt fresh venison for a tasty meal, promising that when he returned with the meat cooked he would be given his rightful blessing. When Esau had gone, Rebeckah sent Jacob to get two young kids. These were cooked and prepared into fine meal, and then she dressed Jacob in the rich robes of Esau. Upon his smooth neck and hands she fastened the skins from the two kids, so that when Isaac touched him he would feel the hairy surface and think Jacob was Esau. Thus, Isaac, deceived into thinking his eldest son was there, gave his blessing to Jacob, the younger son.

Soon afterwards Esau came in with the meat he had hunted. When he found out that Jacob had stolen his rightful blessing, as well as taking his lawful birthright, he was very angry, and wanted to kill his brother.

E. M. B.

Home Missionaries' Page

IN the "Star" of November 20th, 1941, on the Home Missionaries Page, we discussed Literature, Tracts and Pamphlets. Every Missionary was encouraged to possess in sufficient quantity assorted tracts and especially pamphlets which explain our message fully and concisely. Every Missionary was further encouraged to study the word of God which he proffers to others in his tracting and contacts with the outside world. You may not have that issue of the "Star" by you. There was published also a paragraph regarding two brethren who developed their tracting abilities to such an extent that both were able to sell as many as 60 and 65 pamphlets a day, as well as distribute twice as many tracts. One of those Missionaries was the writer of this page. For twenty years he has been cherishing the knowledge that his record, as far as English missionaries were going, was unbeatable. He was never offered a silver cup! but nevertheless in his mind he was justly proud of his record.

One day before last Christmas, another young London Missionary, home on leave to visit his parents, came into the Mission Office. The writer was very keenly interested in his Field activities, for he and his companion for some time past had been ordering hundreds of pamphlets and "Stars." "Well, brother, I wish to commend you for the splendid work you are doing in the Field. You are selling more 'Stars' than probably ten other Missionaries put together. How do you do it?" His answer was simple: "Every morning we go out tracting and we make up our mind to sell all that we take with us. If we do not succeed from the commenceent we persevere and sometimes go out in the afternoon until we do dispose of our literature according to our plans." "How any pamphlets have you sold a day, so far?" "83," was his answer; and the twenty-year-old record of the Mission President was broken.

This fine London Missionary must be complimented for his splendid work in the Mission Field, and it is a pleasure for us to do it. His report was received last week and it contained these figures: 50 New "Stars" sold at 2d. each; 116 Old "Stars" sold at 1d. each—all in one week.

His companion, a Yorkshire boy has got the same idea. He, too, sells 50 new copies of the "Star" a week and a great quantity of pamphlets and old "Stars." In the Bristol District, where they have been labouring recently, they have "ransacked" every home of the members, getting all the old "Stars" they could find, and the money they realised on them was given to the Relief Society.

It is hoped that full time and Home Missionaries will catch the spirit of this work and endeavour to do likewise. There are many in our Missionary force who are capable and equal to the task, and we feel confident they can do it. This Yorkshire Missionary, untutored, untrained in the art of speech, was asked one day: "How is it you yet so many more invitations into the homes while tracting?" He hesitated in his reply: "I read my missionary handbook and then I do what I read."

A. K. A.

The Latter-Day Saints' "Millennial Star"

THURSDAY, JANUARY 22, 1942

EDITORIAL

This Is Courage

FOR a person to confess belief in Christianity is considered by many a sign of weakness. The opinion is supported by the suggestion that the story of this man, Jesus, was contrived to appeal to the individual's emotions, and it is maintained that the martyrs of Christianity have allowed their emotions to take precedence over reason and commonsense to the extent of giving their lives for a worthless Cause. Such incidents throughout the ages have served as further "emotion ticklers" to other poor misguided dupes even down to today.

Into such a category we Latter-day Saints fall also it is presumed. Never was such a wrong done, never such a lie told. In numerous cases in fact the position is entirely the reverse, and more often than not it is the blasphemer that is the moral coward, while the Christian's faith stabilises and strengthens.

The keynote of Christ's conduct throughout His all too brief existence here was epitomised in one small phrase, "Blessed are the meek." How our materialists and reason lovers like to make capital out of this. They say: He revoked a law, which said "fight for your rights," in so many words, and which Deity had earlier sanctified as one of His own Decalogue, and He substituted a creed which lacked any expression of courage, as well as being impractible. Today, they tell us, had this nation continued such a policy we should now have been entirely annihilated. Do they, may we ask, advocate a despotic totalitarianism? Certainly not, comes the reply, that is passing from the sublime to the ridiculous, but we must "stand up for our rights." Then, may we ask, what is meant by "rights"? If it means defending what is right and proper and the truth, honestly and fairly, not seeking or courting opposition by imposing one's ideas, judged to be infallible, upon others, then

we are prepared to agree. Intolerance is the very antithesis of Christianity, and that unfortunately is a very obvious state of mind of a large group.

Jesus Christ showed no physical or moral weakness at any time. Incidents in His life denote His great courage and supreme devotion to principles. In the face of intense opposition and extreme ridicule, with unswerving purpose He fought and won many battles. Do you remember the occasion when Satan, in a desperate attempt to overthrow Him, tempted Him (His body at a low ebb of strength after forty days without sustenance) to turn stones into bread. The Devil knew that He could perform that miracle and hoped that the flesh would subject the spirit, as it so frequently does with us. Will anyone say that here was lacking moral courage and mental strength?

Do you remember how He drove the money-changers from the desecration of His Father's Holy House with a lash. Was physical courage lacking here? This man was no weakling, His strength was unbounded, His endurance supreme, His determination unwavering. That last great scene in the greatest of all human dramas, found in Him a greater courage than any man had ever shown. The agonising hours in Gethsemane, the bloody walk to Golgotha, and His inhuman execution ending in one cry: "Father, forgive them, for they know not what they do," these were feats unparalleled.

It is men and woman of courage that declare their belief in Him. Not that loud declarations, sanctimonious mutterings and hallelujahs denote a person's firm testimony. Quite often, that sort of thing is emotional entirely, and has little or no intelligent basis; but "when men shall revile you and persecute you," and when you stand, as Joseph Smith did, declaring that you know it to be true and cannot deny it, you will have passed a test of courage. The Lord's own have always been few in number. That is because it has been but a few who could stand the soul torment of ridicule and cynicism; because it has been but a few that have realised the difference between true joy of the soul and the fleeting pleasures of gold and its attendant evils.

It is less erroneous to say that there are many who lack courage who, apparently, oppose Christian ideals, for unquestionably a large number of people accept the doctrines of Christ yet are positively afraid to affiliate themselves with Churches. It would be preferable to hear a man express agnosticism and back it with sincere reasoning, believing in what he said and having tolerance for other men's beliefs, than to hear a man express indecision, lacking the courage of his convictions. As H. G. Wells so aptly puts it: "The world would far rather have a firm man wrong than a weak man hesitatingly right."

The worth of the Gospel is great in our sight and we are proud and honoured of our membership in it. Let us then always declare as Paul, Anti-Christ turned Christian, did, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

J. P. H.

Missionary Movements

APPOINTMENTS AND ASSIGNMENTS

Sister Alice Annie Wild, of Nottingham District, was set apart as a full time Missionary by Elder James R. Cunningham, 31st December, 1941, and assigned to labour in the London District.

Sister Eva Williams, of Nottingham District, was set apart as a full time Missionary by President Andre K. Anastasiou, 31st December, 1941, and assigned to labour in the London District.

Sister Phyllis Kate Clayton, of London District, was set apart as a full time Missionary by President Andre K. Anastasiou, 31st December, 1941, and assigned to labour in the Birmingham District.

Sister Doreen Lucy Moorhead, of London District, was set apart as a full time Missionary by President Andre K. Anastasiou, 31st December, 1941, and assigned to labour in the Birmingham District.

Sister Violet M. Coleby, of Norwich District, was set apart as a full time misisonary by President Andre K. Anastasiou, 6th January, 1942, and assigned to labour in the Newcastle District.

Sister Joyce Norma Chance Gittins was set apart as a full time Missionary by President Andre K. Anastasiou, 8th January, 1942, and assigned to labour in the Liverpool District.

TRANSFERS.

Elders William W. France, Jr., and Lawrence T. Moore were transferred to Nottingham District on January 7th, 1942, from Sheffield and Bristol Districts, respectively.

Sisters Violet Thomas and Gwendoline C. Farmer were transferred from Nottingham to Scottish District, December 29th, 1941.

Elder A. J. Fisher was transferred from the Mission Office to undertake a Lntern Lecture Tour in company with Elder Harry W. Dyson, who has been labouring in the Sheffield District. The first series of lectures will begin in the Gravesend Branch, week commencing 5th January, 1942.

Elder Melvin W. Dunn was transferred from the Mission Office to begin a Lantern Lecture Tour in company with Elder Alvin Gittins, who has been labouring in the Leeds District for the past six months. They are beginning their tour in the Sheffield District on the 5th of January, 1942.

Elder A. H. Willmott was transferred from the Welsh to Bristol District on December 10th, 1942.

Elder Andre C. Anastasiou was transferred from Leeds to the Bristol District on January 7th, 1942.

Sister Lucy Ripley was transferred from Sheffield to Newcastle District on 6th January, 1941.

Sister Delia Bedford was transferred from Sheffield to Liverpool District on 6th January, 1942.

RELEASES.

Sister Mollie Smith was honourably released on December 19th, 1941, and returned to her home in Doncaster, Yorks.

Sister Dinah Ferguson was honourably released on January 1st, 1942, and returned to her home in Belfast, N.I.

Sister Anne Bannatyne was honourable released on January 1st, 1942, and returned to her home in Belfast, N.I.

Below are listed Missionaries who have consented to continue their work in the Mission Field for a further six months or more. Many have made great sacrifices to do this and we commend them to the members and friends of the Mission to help them in the fulfilling of their duties.

Elder Melvin W. Dunn.
Elder Harry W. Dyson.
Elder Alvin Gittins.
Elder Andre C. Anastasiou.
Elder Lawrence Moore.
Elder W. W. France, Jr.
Elder Albert H. Willmott.
Sister E. M. Bettridge.
Sister Lucy Ripley.
Sister Delia Bedford.
Sister Marjery Germany.
Sister Ivy Woodhead.
Sister Hazel Sands.

YOUR HELP PLEASE

IT will be a great help to us in the Mission Office if those who communicate with us would please remember to address their correspondence to the **DEPARTMENT** concerned and **NOT** to individuals. Missionaries come and go, and quite often letters addressed to them personally regarding matters of Auxiliary work or Circulation, etc., are not attended to immediately because that Missionary has left the office and the letter is forwarded on.

If queries and cash intended for certain departments are addressed to those departments, it saves a lot of time, because they get them direct instead of communications having to pass through one or two pairs of hands.

Will you help us in this?

All matters for the attention of the Mission President or Presidency, please address to President Andre K. Anastasiou or the Mission President;

For the attention of the Relief Society, to Sister Marie W. Anastasiou or the Relief Society Board;

Genealogical matters to the Genealogical Board;

Sunday School matters to the Sunday School Board;

M.I.A. matters to the Executive Secretary or the M.I.A. Board;

Primary matters to the Acting Primary Supervisor;

Matters concerning the "Star" should be addressed to The Editor if they are District Activities or MS. for publication, or to the Circulation Department if they are subscriptions or renewals, etc.

All departments are housed at:

149 NIGHTINGALE LANE, LONDON, S.W.12.

L.D.S. Pen Friendship League

Under the Direction of President A. K. Anastasiou

WITH the opening of the New Year the interest in our L.D.S. Pen Friendship League is increasing rapidly. More and more L.D.S. boys and girls desire to be affiliated with it. Even parents begin to realise the importance of our League, sending the names of their sons and daughters to be published on this page. We feel very gratified at this response, and happy in the knowledge that our original desire to interest the youth of the Church in each other is being accomplished gradually in the spirit of our Church philosophy and principles.

Most of the letters received from our Sisters are written in a simple, straightforward fashion, without attempt to exaggerate or mislead. They simply and naively state their ages, who they wish to correspond with, and their hope that they may find joy and satisfaction and ultimately reach their hopes and innermost desires.

Here are some more letters recently received:

"My sister Edith and I would like to join your Pen Friendship League. so would you please add our names to your list. Edith would like to correspond with a Canadian soldier—age approximately 27 to 30, as she is 27 herself. As for myself, I would like to correspond with a Canadian soldier aged approximately 19 to 22; my age is 18."—Edith and Gladys M. Osborne, 19 Bardwell Road, St. Albans, Herts.

"I would like very much to join the Pen Friendship League as it is a grand way of getting to know one another through correspondence. I am 19 years of age and very fond of dancing, skating, reading, and would like to write to someone in the Forces. Hoping the League will be a success." —Effie Sands, 35 Keyden Street, Kinning Park, Glasgow, S.1.

From a young Brother:

"I am now asking for permission to join your Pen Friendship League. Anyone who wishes may become a friend of mine. The idea is surely a popular one and has a practical method of uniting the Saints. For reference, my age is 18. In closing, I wish to thank God for being a member of this Church."—Herbert Woodhead, Jnr., 28 Blenheim Street, Spotland. Rochdale, Lancs.

Here is a letter from a sister of a boy in the services:

"Will you please put my brother's name in the Pen Friendship League. Although not a member, he is highly interested in the Church. He says he would like pen pals of both sexes He is serving in the Middle East." —Cpl. H. D. Crawford, 157793, c/o British Mission H.Q., 149 Nightingale Lane, Balham, S.W.12.

Our L.D.S. Pen Friendship League is the link between those at home and those away. Every young Brother or Sister in the forces or on industrial work should follow this idea of true friendship among the members of the Church—a project worthy of careful consideration by all Latter-day Saint youth.

LATTER-DAY SAINTS—YOUNG PEOPLE—
GET TO KNOW EACH OTHER.

HOME AND COUNTRY

(Continued from page 52)

home to guide the spirits so entrusted to their keeping back to the eternal presence whence they came.

So it is that we strive so diligently to maintain our children in the bond of this eternal covenant and union. We do not fear death because death does not break this bond. We must all go by way of it to find a place in the eternal family circle. But we do fear sin that may deprive us of the presence of a loved one when we meet in our future homes.

DIVORCE DEPLORED

We deplore divorce. It strikes at the very foundation of the home. The number of divorces among our people is relatively low.

Perhaps this mere glimpse into our philosophy of life and heaven and exaltation will serve to justify our undying interest in the homes of the people.

We rely on these institutions to produce the manhood and the womanhood for the Church and the nation. Respect for law, order and established institutions must come from good family life if it comes at all. Boys and girls who grow up to call father "the old man" and mother "the old woman" are not likely to be easily amenable to the necessary restrictions which society imposes. If they cannot respect and love home and parents, their affection and regard for any worthy cause and institution are doubtful.

So, I do not question the dominant place of home in our civilization, but I am concerned about the kind of homes we shall maintain. I believe the nation would be infinitely more secure if the influence of pure religion could come to every home. I have confidence in family prayer. It would be far better if the Sabbath were observed as a holy day rather than as a holiday. The enemies of society are not reverent, God-loving people.

We live in a Christian nation, founded on Christian principles. The only real hope for the world lies in the democracy and altruism of Christ. Christian homes are the answer.

Years ago it was a common thing to see in houses placards or framed mottos, worked in attractive designs and colours, hung over walls and mantels, bearing the inscription: "God bless our home." It is not fashionable to display these mottos now. One never sees them any more. I trust, however, that if they may not hereafter hang on the walls of our houses, they may be deeply inscribed in our hearts. God bless our homes!

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PERSONAL

STEWARD - SHAILER — Sister Elsie May Steward was married to Mr. Alfred Shailer at the Norwich Branch Chapel on Sunday, November 30th, 1941. Branch President Alfred F. Woodhouse performed the marriage ceremony.

James Gunn McKay Passes

James Gunn McKay

IT is with regret that we learn of the death of Elder James Gunn McKay who passed away Saturday, 22nd September, 1941, at his home in Huntsville, Utah. His death was due to carcinoma, at the age of 60 years.

He was a relative of President David O. McKay of the First Presidency and was born in the place where he died and where he has lived all his life. For fourteen years he was a member of the General Board of the Y.M.M.I.A. and was senior member of the seventy-fifth quorum of Seventy for a long period. He married Anna O. Olsen in December, 1915, and she was here with him during his mission to this land. Only a very short while after he returned to America, in 1922 he was driving an automobile and was involved in a most unfortunate accident in which his wife and their infant child were drowned in the River Ogden. He re-married later and his second wife and eight children survive him. He was a farmer and livestock raiser and specialised in breeding Guernsey cattle, besides having large sheep interests.

London Saints particularly will remember this great leader's work here as President of the London Conference during the years of the last war, 1915-1921.

The writer feels that he voices the sentiments of all who knew this man when he states him to have been a dynamic personality. He was a powerful speaker and a brilliant organiser. Fearless in his defence of the Gospel, he was widely known in London for splendid discourses in street meetings. He might be dubbed the "Lion of Deseret," for that was the Headquarters of the London Conference at that time. This very large building, scene of many historic meetings and Conferences, possessed a very extensive basement and night after night during the Air Raids of that War he shepherded and watched over many hundreds of souls who came in for shelter. Although the Mormons suffered considerable persecution in those days, these people entered the dedicated precincts because they felt security within its walls.

It would be no exaggeration to say that this man is remembered in London better than any Missionary that has ever visited these Islands, with no disrespect to any of the fine men that have laboured here; but still today he is talked of frequently and incidents which occurred during his administration are oft referred to in conversation. The present acting

(Continued on page 64)

DISTRICT ACTIVITIES

London

A special Priesthood meeting was held in Luton on Sunday, 7th December. Elder James R. Cunningham presided, and District President Wm. O. Chipping conducted. Interesting addresses were given by Brother John W. Smith, Elders Wm. Taylor-Smith and James R. Cunningham. Priesthood questions were discussed, and testimonies were borne by the brethren.

Manchester

The Oldham Branch Conference was held on Sunday, November 23rd. The theme of the Conference was "Faith," and this was well illustrated to the 45 people present. District President Albert Woodruff and all Auxiliary officers were in attendance. Speakers were President Massey, Brother Edward Kershaw, Sisters Emma Wynn, L. Burton and Hazel Sands, President Woodruff being the concluding speaker.

Hyde Branch held its Harvest Festival on Sunday, November 15th, and the Relief Society held a Beau feast for the purpose of raising Christmas funds. Sisters Boothroyd and Woodruff were the hostesses in this Branch on December 6th, when a re-union was held at the home of Sister Boothroyd. A huge potatoe pie was served in the "good old Lancashire way," and a programme of songs, monologues and games was greatly enjoyed by the 33 members and friends present.

Sunday, December 7th, was the date of the Hyde Branch Conference. The theme was "Faith," and was ably presented by Missionaries, Sisters Emery, Schofield, Burton and Sands. Brothers E. Kershaw, Briton Beverley and District President Albert Woodruff also took part in the theme, which was greatly enjoyed by all the 32 people present.

On Saturday, December 6th, a social was held in the Rochdale Branch Hall by the Home Missionaries. The evening was sent in games and dancing. Refreshments were served to the 45 persons present. A considerable sum was raised and handed to Mrs. Churchill's "Aid to Russia Fund."

A Farewell Party for Sister May Thorp, teacher of Rochdale Branch M.I.A., was held on Wednesday, December 10th, in the home of Brother and Sister Woodhead. The party commenced with games and community singing, and during the course of the evening a small token of appreciation was presented to Sister Thorp by Brother Jack Teale, M.I.A. President. The highlight of the evening was a 'phone call to London, to get in touch with two members of the Rochdale M.I.A., Sister Ivy Woodhead and Brother Ralph S. Mount, who are serving in the Mission Office. Messages were exchanged, then the Rochdale M.I.A. lustily joined in singing favourite hymns. Twenty-two persons partook of supper, kindly prepared by Sister Woodhead, and a very enjoyable evening was spent.

Norwich

Over 40 persons, including many inactive members and friends, attended the Lowestoft Branch Home Missionary Re-Union Social, held on Thursday, December 3rd. A programme of dances, games, solos and community singing was enjoyed by all, and free refreshments were provided by the Relief Society. Representatives of the District and Branch Officers were in attendance.

Nottingham

On Saturday, 13th December, 20 members and friends participated in a very enjoyable social held at the home of President and Sister Winfield of Loughborough, and sponsored by Lady Missionaries Violet G. Thomas and Gwen C. Farmer. Refreshments were prepared by Sister Winfield. The evening was spent in games and dancing. A solo was presented by Sister G. Farmer, a tap dance by Brother Royston Barker, and poetry by Sister Norman Winfield and Miss Inge Nabel. The evening was enjoyed by all, and funds were obtained for the Sunday School prizes.

A baptismal service, conducted by Elder Geo. W. Winfield of the District Presidency, was held at the Langley Public Bath, on Saturday, December 6th. A very impressive service was held, and a number of Investigators were present. Speakers were Elder Winfield and Brother Geo. S. Allen of the East-

wood Branch. Pearl Maud Hunt, Sheila May Anthony and Kathleen Mary Anothy, all of the Eastwood Branch, were baptised by Elder Edward A. Wright. Pearl Maud Hunt was confirmed by Elder Geo. W. Winfield, Sheila May Anthony by Elder A. Wright, anw Kathleen Mary Anthony by Elder Geo. S. Allen. Fifteen people were present.

The first of a series of Branch Conferences in the Nottingham District was held in the Nottingham Branch Hall on Sunday, December 7th. The speakers were District President George E. Gent, First Counsellor Elder Samuel Pears, Second Counsellor Elder Geo. W. Winfield and District Clerk Elder Joseph Hayes. A sacred solo was rendered by Sister Nellie Hawson. Elder Samuel Hawson conducted the Conference, which was attended by 25 members and investigators.

Scottish

Edinburgh Branch held a Re-Union Social on Saturday, 29th November, under the direction of President James Martin. Elder Harold A. Salway took charge of the programme, and refreshments brought by Sisters and friends were served to all. Twenty-nine persons were present.

A special re-union meeting was held in Edinburgh on Sunday, 30th November, under the direction of President James Martin. District President McGowan, Elders H. A. Salway and O. A. Bates, and Lady Missionaries Anne Bannatyne and Dinah Ferguson were present, speaking on various aspects of the Gospel. A fine spirit prevailed. Eight of the 26 people present were friends of the Church.

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WELSH PRESS PRAISES MORMONS

(Continued from page 53)

Mission," "a friend of Joseph Smith" who took a company of Saints to Utah as early as 1849; Elias Morris, a pioneer of 1852, referred to as a prominent builder and contractor. John Parry, choral conductor of 1849, is also eulogized for "laying the foundation for choral singing in the Salt Lake Valley."

—From The Deseret News.

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JAMES GUNN McKAY PASSES

(Continued from page 62)

President of the Mission, Elder Anastasiou, served his first Mission under his direction.

He had a great love for children and, if the writer may be forgiven a personal reference, his most vivid memory of this man is an affectionate embrace Elder McKay bestowed upon him when he was a very young Mormon, when that Missionary was saying his farewells in the vestibule of "Old Deseret."

★

AND FINALLY, A LITTLE HUMOUR . . . . . .

"What is matrimony, father?"
"Mostly a matter of money, son."

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DORNING STREET, WIGAN.

A

HOME MISSIONARY CONVENTION

WILL BE HELD

SUNDAY, JANUARY 25th

AT THE

BATHS ASSEMBLY HALL, WIGAN.

SESSIONS: 10.30 a.m., 2.30 and 5.30 p.m.

PRESIDENT A. K. ANASTASIOU, ELDER G. H. BAILEY and SISTER M. W. ANASTASIOU will be in attendance.

"Call ye, therefore, upon them with loud proclamation, and with your testimony, . . . that they may be left also without excuse." —Doc. and Cov. 124: 7.

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JOSEPH E. CARDON and SAMUEL O. BENNION

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—David W. Patten.

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